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TWENTY-THIRD

ANNUAL REPORT

OF THE

LAWRENCE CITY MISSION,

PRESENTED AT THE ANNIVERSARY MEETING,

SUNDAY EVENING, NOVEMBER 27, 1881.

LAWRENCE, MASS.:
DAILY EAGLE STEAM PRINT, 307 ESSEX STREET.
1881.

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LAWRENCE, MASS., 1882.

LAWRENCE CITY MISSION.

Organized March, 1859.
Incorporated June, 1876.

OFFICERS.

PRESIDENT,.....GILBERT E. HOOD.
SECRETARY,.....REV. CHAS. U. DUNNING.
TREASURER.....JAMES H. KIDDER.
AUDITOR,.....GEO. A. FULLER.

MEMBERS FOR 1881-82.

GILBEBT E. HOOD,
GEO. A. FULLER,
ANDREW SHARPE,
O. J. RANDLETT,
H. G. HERRICK,
REV. G. W. NORRIS,
E. M. MOOERS,
J. H. KIDDER,
F. E. CLARKE,
FRED. C. McDUFFIE,
REV. CLARK CARTER,
J. Y. BUZZELL,
JAMES B. LYALL,
ROBERT SCOTT,
REV. W. G. WELLS,
N. P. H. MELVIN,
HON. J. R. SIMPSON,
J. P. BATTLES,
WM. WHITMAN,
HIRAM F. MILLS,
REV. C. A. BICKFORD,
REV. W. E. WOLCOTT,
W. A. BARRELL,
DANIEL T. SHIPLEY,
REV. J. D. PICKLES,
HUGH MILLS,
REV. WM. LAWRENCE,
REV. JOSHUA COIT,
JOHN ALDRED,
REV. E. C. BASS,
REV. THOS. M. MILES,
REV. R. B. MOODY,
GEO. A. SMITH,
GEO. D. CABOT,
REV. V. J. HARTSHORNE,
DANIEL W. LORD,
REV. C. U. DUNNING,
HERMANN BRUCKMAN,
REV. A. H. HAGER,
REV. R. A. McAYEAL,
REV. A. E. WHITE,
JONATHAN SLEEPER,
REV. WM. RAMSDEN,
REV. E. P. HOOKER, D.D.,
HENRY CHEENEY.

ANNIVERSARY EXERCISES

——OF THE——

LAWRENCE CITY MISSION

NOVEMBER 27, 1881.

The annual meeting of the Lawrence City Mission was held in the City Hall, Sunday evening, Nov. 27. There was a very large audience present, the churches contributing their quota as the evening meetings closed. The exercises opened with singing of "O, Come Thou Spirit Holy," by a male quartette.

President Gilbert E. Hood then made the following brief remarks:

"We have assembled to go over our work during the past year, done through the City Missionary. The work is no different from what we have had every year. The poor we have always with us. We should place ourselves in their position, and see what we should want done for us if we were weak, poor and homeless. There is an important question to answer ourselves. It is what can we do for the poor during the coming year. Having answered this, let us do all that in our power lies to alleviate suffering humanity. Let us lay up for ourselves treasures in Heaven."

Rev. Joshua Coit read from the Scriptures and offered prayer. The quartette then sang "To be Over Yonder," which was followed by the

TREASURER'S REPORT.

SALARY FUND.

Balance on hand Oct. 1, 1880	$216 50
Received from Pacific mills	363 75
Washington mills	247 50
Atlantic mills	150 00
Pemberton mills	67 50
Lawrence Woolen Co	22 50
Everett mills	105 00
Essex Company	150 00
Arlington mills	75 00
Lawrence Gas Co	25 00
Russell Paper Co	20 00
G. E. Davis & Son	10 00
Stanley & Co	15 00
Duck mills	45 00
Butler & Robinson	10 00
Total	$1,522 75
Paid C. U. Dunning salary	1,400 00
Balance on hand Oct. 1	122 75

RELIEF FUND.

Balance on hand Oct. 1, 1880	$380 99

RECEIPTS.

Received from Central Church	69 78
First Methodist	53 25
Free Baptist	32 14
Riverside	10 00
Presbyterian	27 00
Tower Hill Congregational	7 88
Lawrence Street Congregational	207 00
Grace Church	162 80
Second Baptist	32 18
Eliot Church	65 16
St. John's Church	25 00
Bodwell Street	4 56
Garden Street	75 00
South Congregational	15 00
German Presbyterian and Sunday School	20 00
First Baptist	38 38
Universalist	22 26
Miss Cabot	5 00
E. P. Poor	10 00
Mrs. M. P. Merrill	5 00
G. N. Austin	5 00
P. B. Robinson	5 00
Mrs. Dr. Stowe	5 00
H. F. Mills	25 00
N. G. White	20 00
Dr. Ordway	5 00
A Friend	10 00
H. S. Robinson	5 00
A. J. Shove	5 00
A friend	5 00
E. J. Sherman	10 00
E. T. Burley	10 00
Collected by C. U. Dunning	42 00
Returned by C. U. Dunning	85 51
Total	$1,506 03

Paid to the order of C. U. Dunning	1,445 64
Balance on hand	60 39

J. H. Kidder, Treasurer.

I have examined the accounts of J. H. Kidder, as Treas., of the Lawrence City Mission, for the year ending Oct. 1, 1881, and find the same correct, with proper vouchers.

GEO. A. FULLER, Auditor.

Lawrence, Nov. 26, 1881.

The City Missionary then read his report of the year's work which was as follows :

MISSIONARY'S REPORT.

"Shall man in selfishness perish
'Mid blessings hourly strown ?
Shall he for whom e'en worlds subsist,
Live for himself alone?
No! let us fling our joys abroad,
And thus be like our Father, God."

The relation of those who are well off to those who are not, and their duty towards them, are great and important questions, and as important to the one class as to the other, since there are mutual benefits with which neither can afford to part.

In that great constitutional law, which was written by the Divine hand for our government, we find this: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free and that ye break every yoke?" "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh."

Thus does he who formed us set forth the duty of the pure to the impure, the philanthropic to the suffering and the prosperous toward those who are carrying the heavy burdens of poverty and crime.

The question recurs, how shall this work of charity and hospitality be done? The methods of other days answer not for the present. Social science demonstrates that the indiscriminate bestowment of alms to unknown applicants is wrong in principle and wanting in satisfactory results. It reveals the probable fact that not more than one out of every ten dollars given in this way reaches the trouble for which it was intended. Such a fact is dampening to a spirit of charity, and would quench it if there was no other way of bestowing alms.

It is now established beyond question that the best and safest way of meeting our obligations to the poor is after personal investigation; or through societies organized for that purpose which will investigate the nature and the extent of the needs of the poor.

These societies cost something, but they save more. That imposters and indolent persons have hard things to say of charity organizations is rather an indication of their excellent work than otherwise. Such characters prefer tears, plaintive tones, sad tales and tattered garments; because they are more productive of contributions from the benevolently disposed then are the real facts upon which organized charity bases relief.

The Lawrence City Mission is now 22 years old. With its observa-

tions, its experiences and its records it has grown in usefulness, as an agency through which the poor may reach the benevolent, and they the poor with some assurance that the right thing will be done.

We give a few cold figures to represent in part the work of the year past; but the physical, the mental and the moral is so mingled that you cannot know from them where the greatest service was rendered. Still you may know that every figure stands for some form of want supplied, some sorrow mitigated, some discouragement removed. The

STATISTICAL STATEMENT

embraces the following:

Calls for aid	1981
Visits made	1186
Persons aided	1301
Garments distributed	1612
Yards of cloth given	2269
Funerals attended	19
Helped to Hospitals and Homes	23
Persons pledged to temperance, adults 15, children 211	226

It may be necessary to remind you that whatever of good this table may represent is the fruit of the contributions of money, cloth and cast off clothing which you have placed in our hands, and that the good which will be done the coming year will be in proportion to the liberality of your gifts and the fulness of your sympathy.

The power of a locomotive is in the steam; back of the steam is the fire; back of the fire is the fuel. How powerless is the engineer if these give out. The application we leave to you.

THE PLACE OF THE MISSION,

is between the poor, and the Almshouse or beggary, doing what it can to keep the people from both. It approaches the poor from the moral side. If it gives alms, it is not from money raised by taxation, but from a fund constituted by the offerings of loving hearts — hearts stirred by compassion. May the day never come when the Mission shall lose this element of its virtue and power! What a crutch is to one with a broken limb this society aims to be to the people of misfortune — helpless for the time, but who with a little aid at some point will be enabled to regain their feet and to be self-supporting.

When a case becomes chronic, aid may be needed, but with rare exceptions do we continue to give. For such, provision has been made by taxation. Nor is there uncharitableness in this since contributions to the Mission are quite insufficient for full support in any case. To

help the poor without hurting them is the right thing, but a very difficult one to do. One thing is sure — that it cannot be done by impulse or in haste. Each case has its peculiarities which need careful study. An applicant may be honest yet not know the real point of need. A little friendly counsel sets him or her upon the right track and often no further aid is necessary. And then appearances are deceptive. Squalidness is not a sure evidence of want; nor is neatness decisive of plenty. The tone of the voice may be plaintive, the tears may flow, but back of all these the successful investigator must go, or his benevolences may do more harm than good, or else be insufficent to meet the demands of the case. We frequently meet with illustrations of this: A few days ago an old woman begged for a comforter. On visiting her home in a dismal quarter, we found that she had already on her bed four good comforters, a quilt, a blanket and two sheets. She said in reply to my expressed surprise that they were the gifts of friends.

Another, on the same day asked for bed covering, and we found on her bed four comforters and a blanket besides sheets.

Investigations such as are needed, are often difficult, and at times very unpleasant. Questions as to the real condition of the family are sometimes considered an impertinence.

With some this feeling is real; with others it is affected. We have sometimes been arrested in the progress of our inquiries with the tart remark, "If you don't want to help me say so!" With assurances of no unkind intent or feelings to the party, we press carefully on, to find that no help is needed.

We have known more than one application for aid to be made to punish some proud relative or to bring some well-to-do husband to terms. Our work then is not alms but reconciliation of the parties if possible.

SOME NOTICABLE FACTS

have impressed us as we have pursued our way. One is that the best of the people toward whom our sympathies go out, do not ask for aid while they have health,— and while to obtain what is needed is among the possibilities. We think we have seen more real suffering among this class than among those whose poverty is more displayed. With another class, the asking for aid is not so much of a burden as it ought to be.

Another fact is, that applications for aid are largely made by women and children—even when the thing needed is a coat, vest or hat. The men stay away when there is a woman to send. A man and his wife want lodg-

ing or food. The woman is sent forward to do the asking, while the man stays back at the corner of the street or behind a lamp-post.

We have sought an explanation of this and usually get for an answer, " *O he was* never used to it," or " he is ashamed."

We have sometimes sent for his lordship, that we might see and talk with him, but he seldom comes.

We argue from this that men feel their responsibility, while in health, for the support of themselves and families, and that misfortunes excepted, by diligence and frugality they might have laid up something for a rainy day, and so are ashamed to ask help, and well they may be. That women and children are so commonly seekers of aid, may in part be explained by the fact that they are the greatest sufferers from poverty. This gives them the advantage over men in appealing for relief. Their pathos, however, must be tested to be sure that it is a product of facts.

Our contact with the relief seeking people has discovered to us *another suggestive fact.* Of those applying to us for aid who are of foreign birth, the larger part are from sections where relief-societies, or unions, are the most plenty. Aided more or less all their lives, they have come to think that they cannot live without it. We are often asked for a regular stipend of so much per week.

One woman very innocently remarked that she understood things were being given away by the City Missionary and she thought that she might as well have her share. She did not pretend that she was in great need. So little is the spirit of true charity understood.

We frequently hear the retort from persons denied relief, " This mission money was placed in your hands to give away, and I have a right to it."

Such can see no propriety in investigations, and the echo of their maledictions are heard long after they have left us. These things illustrate the difficulties with which the relief question is beset.

In this Christian land, a mission like this cannot fulfill its obligations to the poor by simply meeting the wants of the body. It must stretch forth its hand, as the Scripture saith to " break the bands of wickedness," — bands which make the poor poorer, and heavily burden society.

" The surest and cheapest protection to society against the bad is to make them good." Says one :

> " To be good is to be happy : Angels
> Are happier then men, because they're better."

A clean heart and a right spirit which is a well spring of joy to its possessor, is as profitable to the poor man's soul as is bread to his body.

We have therefore gone forth, with material aid in one hand and the Gospel of faith, hope and love in the other; and have unbound more heavy burdens of those whose life is a struggle, than could have been done with either, alone.

We have had the pleasure of sitting beside the lowly couch of the consumptive amid gloomy surroundings, when the relish for jellies and fruits is past—when medicines are laid aside, and whispered in the ear those precious truths which are "as cold water to a thirsty soul," and have felt when we heard the quiet words, "I fear no evil." that we had done Mission work in which every contributor to the Mission would feel a thrill of joy. We have a word to say,

ABOUT THE CHILDREN.

The poet has well said,—

> "Take care of the children nor wasted
> Is care on the weakest of these."

Every year a little multitude of destitute children apply to the Mission for relief for themselves or their families. No class is more neglected, or, more injured in body and soul, in the houses of the poor than these. O, how often have we wished that we could take nice bright boys and girls from the vicious influences of their wretched homes; and from the hands of those who were training them to be beggars and thieves.

What bright ornaments of society many of these would be with industry, culture and piety. Strange as it may seem, we have had to do with many a child who never knew what it was to be loved at home. They are kept by their parents or kindred, as cattle are kept, for their profit only.

The terrible "cat," with its five, seven or nine sole leather tails, sometimes laid mercilessly upon the backs of thinly clad children. It has now and then been our privilege, in your name, to befriend such and to save them from brutality.

No law on the Statute book of the State is more a blessing than that one which takes these children, for five hours of each day from depraved associations and places them in the school of discipline, of instruction and refinement. Some of these, perhaps many, will thus be saved from the pauper lives of their parents. Hundreds of others — so soon taken from school to work, will be overcome by their debasing home surroundings and follow the mendicant and vicious life in which they were born.

We are doing what we can, in every way we can to neutralize the poison which they breathe. Some have been gotten into Sunday

School, and to Church by being assisted to suitable clothing, who are now feeling and showing the elevating effect of such attendance.

Some of our best work for the children is done in

THE BAND OF HOPE AND SEWING SCHOOL.

With them we meet every Wednesday afternoon, in various ways showing them the terrible evils of intemperance, and at the same time endeavoring to inspire them with ambition for virtuous and useful lives.

Interesting incidents are constantly coming to our ears which assure us that the work done here is full of promise.

The steadfastness of the children to their temperance vows, is worthy of imitation by children of an older growth.

The following are the statistics of the Band of Hope for the year ending Oct. 1, 1881:

Meetings held	50
Largest number present at one time	250
Smallest " " " " "	58
Average attendance	120
Children pledged and received to membership	211

The financial account is as follows:

RECEIPTS.

To amount in treasury Oct. 1, 1880	$ 37 01
Received from Cadets	5 41
Rent of Band of Hope Hall	109 98
Three entertainments	363 48
L U. Charitable Society	5 00
Error in printing bill	1 50
Dr. Rogers, collector	3 15
J. D. Glidden	1 00
Russell Paper Co.	3 00
Total	$529 53

EXPENDITURES.

To cloth for hall and Cadets	$ 12 50
Land rent and Hall repairs	104 41
Expense of three entertainments	263 33
Error on bill	2 25
One hundred Temperance Banners	12 00
Badge ribbon and printing	14 15
Incidentals	20
Total	$408 84
Amount on hand Oct. 1, 1881	$120 69

I have examined the foregoing accounts for the year ending Oct. 1, 1881, and find them correct, with proper vouchers for the same.

GEO. A. FULLER.

Lawrence, Oct. 22, 1881

THE SEWING SCHOOL REPORT IS,

Meetings held	28
Largest number present at one time	40
Smallest " " " " "	20
Average attendance " " "	30
Garments made and given to the poor	20

We would here acknowledge the valuable services of the lady who has acted as Secretary and Organist of the Band of Hope, and also those in the Sewing School. We need more teachers. Who will help?

We invite parents and friends to visit us, on Wednesday afternoons, and see our work in these directions.

The Band of Hope meets at two o'clock and the Sewing School at three o'clock.

Now let me tell you friends the cause of the sorrow that attaches to many of the poor. It is

INTEMPERANCE,

A dark angel — a giant foe, which strikes with deadly effect at the life— the health — the peace and hopes of the people, and has confronted us in our work at every step.

At its touch tears flow, homes are desolated, love crushed out, families scattered or doomed to famine or nakedness. This enemy has fed the past year on the earnings of its victims, and then sent them gaunt and filthy, sick and hungry, to the doors of charity for relief. Yea, the past year it has often taken the very food and clothing given in pity to still further debase those held in its power. Well did Shakespeare cry,

> "O thou invisible spirit of wine, if thou hast no
> Name to be known by, let us call thee devil."

We have firmly withstood this monster in every possible way, and would with joy hear of its death, and its burial beyond the hope of resurrection.

O friends of humanity! how long shall this destroyer be suffered a place among us!

The dying wails of 60,000 drunkards, with the cries of their bereaved and agonized mothers, wives and children are so many, voices pleading with us to rise in our combined might and hurl this demon into the pit from whence it came.

THE CHILDREN'S FREE EXCURSION.

For the carrying out of these excursions there is no permanent organization. Every year we have called together, by public notice, gentlemen who are interested in this enterprise, and by them the work has been cheerfully and nobly done. As treasurer of the moneys raised for this purpose, we present the following abstract:

RECEIPTS.

To amount in the treasury and on deposit in Lawrence Savings Bank July 1, 1881	$334 25
From A. A. Poor, collector	310 25
" Pacific Mill	169 55
" Pemberton Mill	48 66
" Washington Mill	29 63
" Atlantic Mill	8 00
" Individual contributions	67 01
Total	$967 35

EXPENDED FOR GIRL'S EXCURSION.

For food	$189 28
" Transportation	86 00
" Music	26 00
" Use of grove &c	25 20
" Labor and trucking	31 50
" Badges	1 75
" Printing	75
Total	$360 48

EXPENDED FOR BOY'S EXCURSION.

For transportation	$130 00
" Food	225 42
" Music	28 00
" Grove	23 20
" Prizes	10 40
" Use of Steamer	15 00
" Help	17 00
" Paper bags	7 28
" Printing	2 00
Total	$458 30
Expenses of two Excursions	$818 78
Amount on hand	$148 57

In connection with our Mission work there is much

SEWING TO BE DONE.

But we have never hired it done. As far as possible we lay it upon the mothers to make things needed for their children. We, providing cloth and often patterns, needles, thread and buttons.

But some mothers know nothing about making garments. We once insisted that one of these should make her boy a pair of trowsers. We gave the material and she made the effort, but when the boy made his appearance he looked as much like a jumping jack as anything. He was simply ridiculous. We pitied the child.

Here comes in the *valuable services* of the Woman's Christian Temperance Union and of the ladies of several sewing circles. These and others have made many such things that we suggested were needed, which were given principally to those who were unable to make for themselves.

It may be proper to say that we buy very little cloth, most of what we have is given by the mills and by merchants interested in our work whose generosity deserves special mention.

From our

SECOND HAND CLOTHING DEPARTMENT,

scores of thinly clad men, women and children have been made comfortable.

By these garments, to whom we gave them, were often better clothed because of better material, than they could otherwise been.

Send therefore whatever you can spare of clothing, cloth, bedding or any other things and we will put them where the income will be vastly larger than can be gotten from the rag man.

In our

MISSION LODGING ROOM

we have kept a large number of decent but destitute strangers for a night, who would have otherwise been unsheltered and liable to arrest as tramps.

The drunken and the diseased are cared for, but elsewhere.

The necessity for this room arises from the fact that people are unwilling for various reasons to receive strangers into their houses, nor can we blame them.

Sometimes we meet with a person who is seeking for

WAYS TO DO GOOD.

To such we suggest two or three :

1. Broken food would be very acceptable to many a poor family, and if you do not know where they are, we can direct you to some worthy ones.

With a little help in this way many a family would be otherwise self-supporting.

2. Visit the homes of the poor.

O how the poor long for the light, the cheer and help which it is in the power of hundreds of ladies and gentlemen to give to their homes by friendly calls. The wise companionship of the more favored classes with the lower is one of the prominent factors in the solution of the vexed question of charity.

Especially do old and infirm people need to be visited by the young and healthy. It makes them forget for a time their infirmities, and they seem to grow young again.

To all who have assisted us in our difficult work of the past year, and they are many, we express our sincere *thanks*. May the reward of those who "break the bands of wickedness, and unbind heavy burdens," be yours.

There is an old Arabic proverb that "*three united men will ruin a town.*" The power of combined effort was never more excellently expressed. May the friends of God and humanity in Lawrence so solidly combine their mission efforts the coming year as to prove ruinous to vice immorality and pauperism and at the same time strengthening to every principle of right living.

Respectfully submitted,

CHAS. U. DUNNING,

City Missionary.

The audience then sang a hymn to the tune of Boylston, Mr. John M. Richards presiding at the organ.

E. T. Burley followed with an address substantially as follows: "I am reluctant to address you for the reason that the old saying is, that Americans talk too much and do too little. In a city where the population is as large as it is in Lawrence, poverty exists to a great extent, especially when a dozen dram shops occupy nearly every acre of ground. No one needs to be told what is the cause of so much poverty. We need your money, your assistance and sympathy. A society which cannot take care of its poor is indeed weak. You will be called upon to aid this institution during the year. It is for you to say how much, where and when you will give. This appeal is often met with enquiries and excuses. Some people do not realize the extent of the poverty in the community. Others say, let the dram shops, the chief cause of poverty, take care of the poor. There is very little sense in this argument, for there is no hope for charitable appeal in this direction. It will not do to say let the church take care of the poor. I know that the church never has, nor does, and I hope never will have a monopoly in this public charity. Now the appeal is made to you to give in proportion to your means. He who gives of his means, acts nobly. When you go to your home this evening say with St. Paul, and now abideth Faith, Hope and Charity, but the greatest of these is Charity."

Hon. N. P, H. Melvin said he did not think after listening to the report of the City Missionary, that there was anybody in the hall who would ask what was the use of the Mission. He said, "The poor you are to take care of. The Government cannot do it. It may alleviate a little distress. Man was placed on this earth; he labors amid suffering and want; some labor to accumulate wealth; after a few years the great leveller comes; and after that what? I dare not answer. The Clergy have a mission to perform, but the Missionary has a work to do which is very great. He carries happiness and comfort wherever he goes Some think that the Missionary is a chronic beggar, and that he about got his salary out of the money given and that it is donated for no good. But the records show it different. If people could only go with him and see his work, his treasury would be filled to overflowing. Let us then contribute of our means so that families may be made happy and much suffering alleviated, and we can enjoy the reflection that our lives have not been in vain."

The quartette then sang, "What Tho' the Night be Dark." Rev. A. E. White was the last speaker. He said he was in favor of anything to

build up any good charity such as the City Mission. He paid a glowing tribute to the Flower Mission, the Charitable Aid Society, the Children's Excursions, Band of Hope, all outgrowths of the City Mission. He was glad to be present and say a word for the noble enterprise which is now brought to the front. He felt that all present did not know what poverty was. If they did, he had no doubt that it would make a great difference in the conduct of all toward the City Missionary. He thought that if we could go into the tenement houses, that much more would be done. He condemned intemperance and asked all to fight against the monster, destroy it and thereby help the Mission by ridding poverty of its ruler. He held that charity was the best way of popularizing religion. He was glad that the Church did not have a monopoly in charity, and called on all to assist the City Missionary during the coming long and cold winter.

The meeting was closed with the Doxology and Benediction by Rev. E. P. Hooker, D. D.

FORM OF BEQUEST.

I give and bequeath to the LAWRENCE CITY MISSION, in the City of Lawrence, Massachusetts, for the purposes of the Mission, and for which the receipt of the Treasurer for the time being, shall be a sufficient discharge.